

# THE BLACK DRAGON: PART II OF THE RED DRAGON FORCES INFERNAL

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Another rare French text only available here. Never seen before rituals. Picks up where the Red Dragon left off! A classic text not to be missed. Includes original French text after English translation. DO NOT MISS THIS!!

# The Black Dragon

Translated from the 1521 French Text

**The Black Dragon:**  
Forces Infernal

Part II of the Classic Text  
The Red Dragon

Translation By:  
Robert Blanchard  
and the  
International Guild of Occult Sciences  
College & Research Society  
Palm Springs, California  
> 1996 <  
**First Edition**

# The Black Dragon

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Translated by Robert Blanchard

Edited by Brother **MOLOCH**

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## THE BLACK DRAGON - I.G.O.S. FOREWORD

This Edition of THE BLACK DRAGON is translated by the International Guild of Occult Sciences, College and Research Society, from the original French text of the Bussiere Fifth Edition, Paris. It is said to be the Veritable Black Dragon, the true one, and the reader should also refer to this text which we print in the back section of this current book, especially on the Diagrams or Latin passages to be used with this translation.

As part of our continuing Occult Science Research, we are constantly seeking out this International kind of Occult information from world wide Library Archives to remote rare book shops where many of these works of antiquity have been conserved.

As we research and translate these rare books, the I.G.O.S. is always hard at work to bring you up-to-date publishing of our findings, as no other College or Occult Science Organization has been doing. It is hoped that the reader will continue to appreciate these fine efforts by our Staff and Guild Masters to bring you the very best books, products and services in the International Occult World, not found elsewhere. We remain committed to our goal of serving our readership in all of their Occult Science needs, including our full College Degree Bachelor and Master Programs of which the reader may inquire at our given address.

# Part One

The True Black Dragon

The Black Dragon

- or -

The Infernal Forces

Submitted To Man

Translation From The Original French Bussiere Edition

34, Rue Saint-Jacques

Paris - Vth

By: The International Guild of Occult Sciences,  
College and Research Society, Palm Springs, CA

- 1996 -

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Evocations

Charms & Counterspells

Marvelous Secrets

The Hand of Glory

The Black Hen

=====

By The Mark Of The Spirit

\* \* \* \* \*

This version of the famous BLACK DRAGON is of a similar genre as many of the same kinds of Grimoire writings from that time period of the Middle-Ages and is a likely off-shoot of the famous RED DRAGON currently published by I.G.O.S. This version, as does the RED DRAGON contains the short writing often used in these works, THE BLACK HEN. The reader should also look into these other current works we have published, such as:

- THE RED DRAGON
- THE GRIMOIRE HONORIUS
- THE BLACK BOOK OF DR. FAUST
- THE LEMEGETON OF KING SOLOMON
- GRIMOIRE ON DARK MAGICK
- ANCIENT GRIMOIRE ON WITCHCRAFT
- DR. FIAN'S SPELL BOOK
- MAGIC AND SORCERY IN FRANCE
- THE SATANIC ORGY ACROSS THE CENTURIES

The above make up fine references for THE BLACK DRAGON which is now presented.

THE BLACK DRAGON includes:

EVOCATIONS  
CHARMS SPELLS AND COUNTERSPELLS  
MARVELOUS SECRETS  
THE HAND OF GLORY  
THE BLACK HEN  
- plus - OCCULT DESIGNS  
RARELY SEEN  
BEFORE NOW

## THE BLACK DRAGON

### I.G.O.S. FOREWORD

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As with all such writings from antiquity, the reader should use judgment in working with this information, (and USE AT OWN RISK), for research purposes only. Many of these older "Black Books" had been condemned writings, by the Church and State of the Burning Times, as well as by some Magic groups as far as being "Dark Magic."

And as with all such controversial subject matter there is a fine line between dark and light and the reader must "read between the lines" in that context. Usually it comes to be discovered that the lines are actually *imaginary* ones, and distinctions between them are not easily made. We hope you find value in this rare work. Thank you. -- I.G.O.S.

**THE BLACK DRAGON**  
-or-  
THE INFERNAL FORCES  
SUBMITTED TO MAN

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CONJURATION FOR THE BOOK

I conjure you, Book, to be useful and profitable to all those who shall read you for success in their affairs. I conjure you in re-seeking, by the blood of Jesus Christ contained in the chalice forever, to be useful to all those who shall read you. I exorcise you in the name of the Most Holy Trinity, in the name of the Most Holy Trinity, in the name of the Most Holy Trinity. -- by the Mark of the Spirit

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EVOCATIONS  
SPELLS AND COUNTERSPELLS  
MARVELOUS SECRETS  
THE HAND OF GLORY  
THE BLACK HEN

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from: Brussiere Editions  
34, Rue Saint-Jacques  
PARIS, FIFTH EDITION

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Neither read in this Book at night, from 1:00 to 3:00 (a.m.) &

from 7:00 to 9:00 (p.m.) nor at midnight.

The following is a translation of the words inscribed within the figures given in the front section of the French text. Figures 1-19 are to be used according to their indications given in the rest of the translation, and the reader should refer to these figures at the applicable places mentioned in the book. Some are inscriptions of characters only, and have no French or Latin words to be translated since they are Occult symbols pertaining to the particular figure and its specific usage given in the book.

We also translate the Table of Lucky and Unlucky Days of the Month, as also appears in other writings from this time period, contrived by scholastic writers trying to pass it off as a Table given to Adam by God (for planting, transplanting, harvesting, etc.). Make what use you may of it, as far as your own Lucky and Unlucky Days may go.

Next see the translations of the above, as pertains to these figures, etc.

Fig. 1: Jehova, Enmanuel, Tetragrammaton, Ieiah, Brigion, Messiah, Arpheton, Anasbona, Agla, Eloyn, Adonay, Iessemon, Aglach.

Fig. 2: I forbid you Lucifer, in the name of the Most Holy Trinity,  
to enter this Circle.

Fig. 3: Obey me, Frimost -Obey me, Frimost -Obey me Frimost.

Fig. 4: Come Astaroth, Come Astaroth, Come Astaroth.

Fig. 5: By the Holy God, By the Holy God, By the Holy God.

Fig. 6: Come Bechard, Come Bechard, Come Bechard.

Fig. 7: Enter not Guland, Enter not Guland, Enter not Guland.

Fig. 8: Ismael, Adonay, Ilma, Tetragrammaton, Come Surgat,  
Come Surgat, Come Surgat.

Fig. 9: Secret Mirror.

Fig. 10: Satirne, Gan, Santalini.

Fig. 11: N.N. (indicates Name).

Fig. 12: Obey your Superiors and they will be submissive because  
they keep watch.

Fig. 13: Inscribed Characters.

Fig. 14: Inscribed Characters.

Fig. 15: Adonay, Jehova, Agla.

Fig. 16: N.N. (Name).

Fig. 17: Saint Michael, Saint Raphael, Saint Jacques, Saint Julien.

Do not fear any Magic, here is the Servant of the Lord.

Fig. 18: Inscribed Characters.

Fig. 19: Cross Symbols.

These various names appearing in the Figures given in the French text (at the back section of this book) are in keeping with such practices of the times. The names are names of God, Angels and Saints, used in this rather curious blending of Magic and Religion. In some cases there was also a mixing of the sacred and the profane **elements of religion**, right along with so-called "darker" Magic.

We next print the Table of Lucky and Unlucky Days given in the French edition.

TABLE OF  
LUCKY AND UNLUCKY DAYS

<u>LUCKY DAYS</u>	<u>MONTH</u>	<u>UNLUCKY DAYS</u>
3-10-27-31	January	13-23
7-8-18	February	2-10-17-22
3-9-12-14-16	March	13-19-23-28
5-17	April	18-20-29-30
1-2-4-6-9-14	May	10-17-20
3-5-7-9-12-23	June	4-20
2-6-10-23-30	July	5-13-27
5-7-10-14-19	August	2-13-27-31
6-10-13-19-30	September	(?)13-16-12-15
13-16-22-31	October	3-9-27
3-13-23-30	November	6-25
10-20-29	December	15-28-31

(?) Indicates a misprint in text, should possibly read the 12th. However, in comparing this Table given to the one in THE RED DRAGON, there are many other differences where certain dates have been transposed or are other misprints. For example: January is given as 7-8-18 for Lucky Days; February is given as 3-9-12-14-16 for Lucky Days; March is given as 5-27 for Lucky Days; April is given as 1-2-4-6-9-14 for Lucky Days, and 10-20-29-30 for Unlucky Days; May is given as 4-19-27-31 for Lucky Days; September is given as the 12-16-22-

24 for Unlucky Days; October is given as 13-16-23-31 for Lucky Days; the remainder are given as the same in both books.

This book is the science of good and of evil. Who ever you may be, Reader, young or old, rich or poor, lucky or unlucky (happy or unhappy), if you are tormented by Avarice in your heart, throw it into the fire (the book), otherwise it will be the source of all harm for you, the cause of your ruin and total doom. If on the contrary you possess Faith, Hope and Charity, save this as the most precious treasure in the universe.

Thus you are here warned. You are free in your actions, not obligated that a severe accounting will be made of you for the use which you shall have made of the treasures which I place at your disposal. As for me, a servant of God, I decline all responsibility having only written this book for the good of Humanity.

## PRELUDE

Dear Reader, allow me to take your hand and make the steps along the arduous road with you which you are tracing in this work. Penetrate well into my counsel and make yourself profit in it. It is not a banal matter, in effect that of having direct contact in the rapport with the demons, for these are our greatest enemies to you, to me and to all humanity, and each time they are able to make us become unhappy, so it has here to be for relief and enjoyment.

They will reveal themselves to your as to their character, that is to say according to your weakness, submissiveness, predisposition, licentious and affable, or boisterous, carrying away and menacing, in the purpose, so as to conquer you, to intimidate you, always for your loss and for their relief. With calmness, and firmness in your right, it will be easy to avoid their snares.

At the time their apparition begins before the circle by enjoining them to have restraint, all of the abnormalities they

have will be believed: cold, hot, noisy, evil odor, etc., and that done and obtained, make their solemn oath of not recommencing in the future; accept nothing from them hand to hand, and that all material things that you will exact from them shall be cast without breaking nor damage- into that part of the circle which you shall indicate to them. Never lose sight that the circle is your safeguard: at the interior you are master and king, outside of it you will be at the command of the evil spirit.

Sometimes, in making a project of philosophical operation, you will be able to note something abnormal in the air that you breathe or under the roof where you live, but do not be uneasy by it: it is the spirit who is stirred in powerlessness in which he seeks to prevent the realization of your projects; he knows your most secret thoughts but he can do nothing against you.

The circles or pentacles made for yourself must be with blessed chalk or blessed charcoal. It is necessary to heed that the blessed chalk be the chalk which has been on or under

the altar cloth during the mass, or if it can't be so, simply on a blessed stone; and for the blessed charcoal from the charcoal taken from boxwood of the blessed cross (the tree from which the cross of Christ was said to have been made or dogwood, etc., and was also used to make coffins). For the latter, you must make this as follows:

Go to the cemetery and there take some of the boxwood of the cross that you carry with you in order to conserve it or for it will serve you upon more than one occasion. One morning, during which has been said a mass at the church in your parish light, in your house a fire of new and dry wood, that is to say with pieces of wood which have not been taken from a piece having served for some profane usage, then put therein the pieces of the designated boxwood to be changed into charcoal. You will be able to serve yourself, in order to recover the burned boxwood with tongs made of new (green) wood, and a somewhat new box employed to smother out the coals.

Before beginning a full philosophical operation, you must

have well purified your hands and your body. Make your circle according to all of the rules of the art, of a diameter of at least twelve feet and in a fashion that there is not any open space to it for that could be a door for the evil spirit.

Take always with your into the circle holy water and a blessed branch, at length that the demon cannot do you any harm; but in order that you are sure to be obeyed in everything without artifice nor deceit, provide yourself with the mysterious forked branch, of which you obtain in the following manner:

Buy at first, without any haggling in bargaining, a knife of which the blade is of pure steel, and the day which will best bid you to locate yourself in the woods before sunrise. At the instant when that star pierces the horizon, cut a rod of wild hazel being about three feet so you use that as a handle, then take yourself to a locksmith (who also made small hardware items) who will make you a small fork for the right place you made the two prongs with the blade of your knife: Don't depend on anyone else in this occurrence, and all should be

made either by you or right before you. Speak and ordain to the violent being in holding this book in the left hand, and your forked rod in the right hand; this rod should be in a horizontal position, the iron tips turned toward the spirit. A table can be the depository for all of the so-said objects, but those must always be carried there by your own hand. As it may please your hold alight, during the entire duration of the operation, a Pascal (Easter) candle, or burn spirits of brandywine (brandy) in a lamp uniquely designed for that usage. That done, your forces will find themselves increased ten-fold in place, in the case of any disobedience on the part of the spirit, the prongs of the forked rod are to be placed into the flame but never do anything outside the proper usage of these means.

Several persons may place themselves assembled in this circle, but only one, the Karcist (Exorcist-medium)r must speak to the spirit; the others must keep their silencer when similarly the demon would interrogate or menace them.

The present discourse comes in compliment to all of that

which is said for so long on the same subject, thus being indeed to interpret my own thoughts. I tell you that all which is written in this book must be followed to the letter that all may take profit of my counsel according to the circumstances. Thus the demon will always make a demand of your a pledge of something, and you cannot refuse him; you must not in any way let him depart without giving him a pledge or wage. Never consent to giving him an object taken from the body your hair, blood, etc.; you must understand that you cannot at all throw him even your handkerchief since a handkerchief which you have used contains substances taken from your body. It is the same for other objects which he could ask you for. Besides the pledge or wage stipulated in the conjurations hereafter, which he will maker put your hand into your pocket and throw him a sou (coin) or the first coin that you will therein find.

While nothing to the contrary is stipulated, the pledge or wage must be made immediately before the reading of the dismissal. For the philosophical works which require a great number of sessions, arrange yourself for this, but acquiesce only to methods completely incapable of causing damage, be it presently, be it in the future: you have the means to make them obey your use them.

If the demon should come to disappear without your consent, that is to say without your having dismissed him, put your mysterious forked rod into the flame, where as soon as the conjuration is re-read, there he will reappear, and reproach him vividly for his disobedience, then continue your work.

In any case, don't leave the circle without having read him the conjuration and dismissal of the spirits. (You will find these prayers at the end of this volume.) I engage you to read some of these before stepping out of the circle enclosure.

The Spirit will never come to you without being called by the heart at the same time as called by the mouth, and once

you prove the strongest of faith it will be done firmly and immovably in your will. If you are doing the operation of a sign, once the spirit is in your presence enjoin their chief and make it known, throw the last one of the spirits a small round of virgin parchment, conjuring him to make his sign, that is to say his mark. He will render it for you afterwards and you will paste it in the first page of your book (see blank spot in French text on Mark of the Spirit).

This operation done, that is to say approved and accepted, all difficulty becomes vanquished, for you or those to whom you will read, in the operations to come.

You can read this book beginning to end, without danger to you, at the hours permitted. You must also do this often, at length to be indeed well up to date on the least of the details of the complete operation that you then are to carry out.

\*  
\* \*

The second part of this work popularizes the practice of a man who, during a half-century, had been the supporter of

good and the terror to evil. Permit me, dear reader, to tell you the name of this benefactor of humanity. His name is François COLLET. Indeed persons have blessed this name and I give you this example, so that you like he, well merit the same.

\*  
\* \*

For that which is on the secrets in the third part, use them, don't abuse them.

\*  
\* \*

I believe I am obliged to make known to you the mysteries of the Hand of Glory and the Black Hen, but I can tell you nothing here on that subject, since you alone must know what you have to do. Recall only that avarice is always punished and virtue rewarded, and that all pacts signed in your blood place you always at the orders of Satan.

\*  
\* \*

Dear Reader, profit by the treasures which I have

renewed for you in this work; be happy, and pass upon the earth in doing good. Good Bye.

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FIRST PART

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EVOCATIONS

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### CONJURATIONS OF THE DEMON

“In the name of the Father, the Son and the Holy Spirit: Take Heed, come you Spirits. By the virtue of and the power of your King, and by the seven crowns and chains of your

King, all Spirits of Hell are obliged to appear before me before this Pentacle or Circle of Solomon, when I shall call them.

Come

then from the East, South, West and North. I order you, by the power of That One who is three, equal Eternal, who is invisible God, consubstantial in a word, who has created the Heavens, the Sea, and all that which is under the Heavens.”

[It's necessary to say that which follows, before the signing of

the book.]

“I conjure you and order your Spirits, as many as all you may be, to receive this book in good faith, at length that every time that we shall read the said book, or that it is read, being approved and recognized in form and in honor, you will appear in good human form when you shall be called, according what the reader shall so judge you to. In all circumstances, you shall not ever chill the body, the soul or the spirit of the reader, nor cause any harm to those who may accompany him, be it by murmurings, temptations, noise, thunder, scandals, nor by injuries, privation of the execution of the commandments of said book. I conjure you to come as soon as the Conjunction is done afterwards to execute, without delay, all that which is written and mentioned in its law and placed in said book. You will obey, you will serve, sign, give, do all of that which is in your power, and for use by all those who shall order of you, everything without illusions. If, by chance, one of the Spirits called cannot come or appear when it will be required, he will be bound in this to send

others assumed of his power who will be solemnly judged to execute all that the reader may demand, in conjuring you by the most holy names of the All-Powerful, living God, **Eloym**, **Jah**, **E1**, **Eloy**, **Tetragrammaton** to do all that which is said herein. If you do not obey I shall constrain you to go for a thousand years in pain, or, too, if someone of you does not accept this book with complete resignation to the will of the Reader."

[AFTERWARDS YOU GIVE THE ORDER TO AFFIX THE SEAL]

(See Mark of the Spirit, etc.)

And, that done, you throw a pledge object and then read the following Conjunction:

#### CONJURATION AND DISMISSAL OF THE SPIRITS

Show the Pentacle and say:

"Here is your sentence which you hold if being rebels to our wills, and which you are ordered by to return to your dwelling places. That peace be between You and Us, and be taken as to return each time that I shall call you, to do my will."

## CONJURATION OF THE FOUR KINGS

These four Conjurations must be said to yourself every day and at each hour, and the Operator will use the Great Pentacle or Circle of Solomon. If it is desired to speak to only one Spirit, only the one of the reader's choosing will be named.

## CONJURATION OF THE KING OF THE **EAST**

“I conjure and invoke you, oh powerful Magoa, King of the East, in my holy work by all the names of the Divinity, in the name of the All-Powerful I do command you to obey, in that which you have to, to come or send (name) without hesitation, presently, **Masseyel, Asiel, Satiel, Arduel, Acorib**, and without any delay, to respond to all which I wish to know, and do that which I shall command, or indeed you shall give me in order to satisfy my wish. And if you do not do it, I Shall thereby constrain you by all the virtue and power of God.”

## CONJURATION OF THE KING OF THE **SOUTH**

“Oh, Egym, great King of the South, I conjure and invoke you by the most high and holy names of God, to act, to assume all your power, to come before this Circle or send me presently **Fadal Nastrachel** in order to respond to my questions and execute all my wishes. If you do not do it I shall hereby constrain you by the same God.”

## CONJURATION OF THE KING OF THE **WEST**

“Oh King Bayemon - most strong, who rules over the western parts, I call and invoke you in the name of the Divinity. I command you, by the virtue of the Most-High to send me presently before this circle, the named one **Passiel** **Rosusr** with all the other Spirits who are your subjects, in order to respond to all that which I shall demand of them. If you do not do it, I shall torment you with the mord of Divine Fire. I shall increase your pain and burn you!”

## CONJURATION OF THE KING OF THE **NORTH**

“Oh you, Amaymon! King-Emperor of the northern parts, I call you, invoke, exorcise and conjure, by the virtue and power of the Creator, by the virtue of virtues, to send me presently and without delay, **Madael, Laaval, Bamulhac, Belem, Ramat**, with all the other Spirits who are under you, in good human form, from whatever place you may be, Come!, and give the honor that you owe to the Living God, truly your Creator. In the name of the Father, the Son and the Holy Spirit, come then and be obedient before this circle and without any danger to my body nor to my soul, come in good human form and not at all terrible, and you are warned that you will have to come right now and presently, by all the Divine Names, you **Sechiel, Balandier**, hang in wrath brought forth from the Beginning and Hereafter be Banished if not; (Name), I exorcise you, invoke and do command you most highly, by the All-Powerful living God, true, by the virtue of holy God, and by the virtue of what That One has said, and all

has been done, and by his Holy Command all things have been made, Heaven, the earth and that which is in them. I adjure you by the Father, the Son and the Holy Spirit, and by the Holy Trinity, and by God whom you cannot resist, under the empire of which I shall make you bend; I conjure you by the God Father, by the God Sent by the God Holy Spirit and by the Mother of Jesus Christ, Holy Mother and Perpetual Virgin, and by her holy entrails and by her most-holy milk which the Son of the Father has sucked, and by her most-sacred body and soul, and by all the parts and members of that Virgin, and by all the sorrows, and by all the afflictions, labors and resentment which she had suffered during the course of her life, by all the sobs and holy tears which she had shed when her dearest Son wept in the times of his saddest passion, between going to the tree of the Cross. By all the holy sacred things which were offered and done, and others, from Heaven to Earth, in honor of Our Lord Jesus Christ and the happiest Mary, his mother, and by all that which is heavenly, by the militant Church, in honor of the Virgin and

all the saints, and by the Holy Trinity, and by all the other mysteries, and by the sign of the Cross, and by the most-precious blood and water which flowed from the side of Jesus Christ, and by his Annunciation, and by sweat which left his whole body, while in the Garden of Olives he said: "My father, if it is your will, that these things pass from me, that I not drink of the chalice of the dead"; by his death and passion, and by his sepulcher, and by his glorious resurrection, by his ascension, by the coming of the Holy Spirit. I adjure you, by the thorns which were borne upon his head, by the blood which flowed from his feet and his hands, by the nails with which he was hung to the tree of the Cross, and by the five wounds, by the holy tears which he has shed, and by all that which he voluntarily suffered for us with a great love. By the lungs, by the liver and the entrails, and by all the limbs of Our Lord Jesus Christ. By the judgment of the living and the dead, by the evangelistic words of Our Lord Jesus Christ; by his predictions, by his words, by all his miracles, by the infant wrapped in linen, by the infant who cried, that the mother had

borne in her most precious and virginal womb. By the glorious intercessions of the Virgin, mother of Our Lord Jesus Christ and by all that which is of God and of his most sacred Mother, to the heavens and earth. By the Angels and Archangels, and all the well-fortunate orders of the Spirits; by all the holy Patriarchs and Prophets, and by all the holy Martyrs and Confessors, and by all the holy Virgins and innocent Widows, and by all the Saints and Holy Ones and the name of God. I conjure you by the Holy Chief Saint John the Baptist, by the milk of Saint Catherine and by all the Most-fortunate."

## CONJURATION (TO SECURE HIDDEN TREASURES)

(Conjuration) must be said very strongly every day and at each hour of the day and night in order to secure hidden treasures, as many for men which by the spirits, are able to be carried.

“I command you, Demons who reside in those places, or in some part of the world where you may be, and whatever power which you have been given by God and the holy Angels at that same place, and in the powerful principality of the Abyss of Hell, and all of your confederates up to in general which are special Demons, of whatever order that you may be, living as far as the East, West, South and North, and on all the coasts of the world, by the power of God the Father, by the wisdom of God the Son, by the virtue of the Holy Spirit, and by the authority which has been given me by Our Lord Jesus Christ, the only son of the All-Powerful and Creator, who has created us out of nothing and all the creatures, who made it so that you do not have the power to refrain from living and

dwelling in that place, by whom I constrain and command you, that willy nilly without any falseness nor deceit, you will declare to me your names, and that you will allow me the peaceful power of this place; and of whatever legion you may be, and from whatever part of the world that you may be, and which part of the world you inhabit, from the place of the Most Holy Trinity and by the merits of the most holy fortunate Virgin, and all the Saints, I unchain you all, Spirits who inhabit that place, and I send you forth to the deepest depths of the Infernal Abyss. Then, go you, evil-said Spirits and be damned to the eternal fire which is prepared for you, and for all your companions if you shall be rebellious and disobedient to me; I conjure you by the same authority, I exhort and call you, I constrain and command you, by all the powers of your superior demons to come obey and respond positively to that which I shall ordain you to in the name of Jesus Christ whom if you do not promptly obey and without delay, I shall increase in short your pain in hell for a thousand years; I constrain you thus to appear here in good human form, by the most holy

names of God: **Hain, Lon, Hilan, Sabaoth, Helim, Radiah,**  
**Ledieha, Adonay, Jehova, Ya, Tetragrammaton, Sadai,**  
**Massias, Agios, Ischiros, Emmanuel, Agla, Jesus** who is Alpha and Omega, the beginning and the end, whom you shall perform for as justly established, after which you will have no power to reside, inhabit, nor dwell anywhere else, and it is demanded that you so do by the virtue of the so-said names, and that Saint **Michael**, archangel, will send you to the most profound of Infernal Abyss depths, in the name of the Father, the Son and the Holy Spirit, thus be it.

I conjure you, **Acham**, or who that you may be, by the most Holy Names of God, by **Malhame, Jac, May, Mabron, Jacob, Desmedias, Eloy, Aterestin, Janastardy, Finis, Agios, Ischyros, Otheos, Athanatos, Agla, Jehova, Homosion, Aja, Messier, Sother, Christ** the Conqueror, **Christ** the Ruler, **Christ** the Imperial, the Incarnation of the Holy Spirit.

I conjure you, **Cassiel**, or who that you may be, by all the above said names, with power you are exorcised. I again

command by the other above said names of the most great Creator who communicates this to you and who shall again hereafter, at length that you pay attention to your entire incontinence and then at present, my words, and that you observe them immovably as the sentence of the final day trembling in judgment until you obey me fully; and do not think of rebuffing me because I am a sinner, but know that you rebuff the commandments of the Most High God. Do you not know that you lose your powers before your creator and ours? This is why you should think on that which you refuse, especially that I am promising and judging by the last day of trembling in judgment, and by The One who has created by a single word, that all creatures be obedient. Forever, by judgment, grace and diligence shall you live from this moment forward according to that which I demand of you, **Baldarcy**.

## Conjurations For Each Day Of The Week

### Monday Conjuration for Lucifer

“I conjure you, Lucifer, by the living God, by the true God, by the holy God, by the God who has said and made all by it; spoken and it was done, he has commanded and all things have been made and created. I conjure you by the ineffable name of God On, Alpha and Omega, Eloy, Eloym, Ya, Saday, Lux (Light), Rex (King), Salus (Salvation), Adonay, Emmanuel, Messais, and I adjure you, conjure and exorcise you by the names which are declared by the letters V, C, X; (Christ); and by the names Jehova, Sol, Agla, Riffasori, Oriston, Orphitue, Phaton Ipreto, Ogia, Speraton, Imagon, Amul, Penaton, Soter, Tetragrammaton, Eloy, Premoton, Sirmon, Perigaron, Irataton, Plegaton, On, Perchiram, Tires, Rubiphatonl Simulaton, Perpi, Klarimum, Tremendum, Meray, and by the highest names of God, Gali, Euga, El, Habdanum, Ingadum, Obu, Euglabis, that you have to come or that you send me (Name) in good human form, without any odor, in

order to respond in the real truth on all which I shall demand, without having the power to injure my body or soul, nor of whomever it may be."

\*  
\* \*

This experience is to be done during the hours from 11 o'clock until 12, and from 3 o'clock until 4. It is necessary to make the circle (fig. 2 in French text) with the charcoal of the blessed cross, about which will be written that which follows:

"I defend against your Lucifer, in the name of the most holy Trinity, from entering this circle".

The pledge conveyed to him is a live mouse. The master (Exorcist) must have a stole (priest's vestment) and holy water, with and alb and surplice (vestments) in order to begin the conjuration joyously and briskly, to command it eagerly and lively, as though being master over a slave of his, with every kind of menacing; Satan, Rantam, Pallantre, Lutais, Cricacoeur, Scircigneu, [derogatory names such as Rough One, Twisted Heart, Clefted Lord, etc., for the Devil), I require

you most humbly to give me: )request]...

Tuesday  
Conjuration for Frimost

“I conjure your Frimost, and command you by all the names of which you may be, constrained and bound, I exorcise you Nambrosth, by your name, by the virtue of all the Spirits, by all the characters, by the Pentacle of Solomon, by the Judaic conjurations, Grecian and Chaldean, by your confusion and malediction, and redouble your pain, I will torment you day by day forever, if you do not come now in order to accomplish my will, and be submitted to all that I shall command of you, without having any power to injure me, as to body and that of soul nor to those in my company.”

\*  
\* \*

This experience is done at night, from 9 o'clock until 10 o'clock. The first stone found along the journey must be given to him (Spirit). This is to be received in dignity and honor.

One here will proceed in the fashion as done for Monday, and a circle is to be made about which is written: "Obey me Frimost, obey Frimost, obey me Frimost" (see fig. 3).

WEDNESDAY  
Conjuration for Astaroth

"I conjure you, Astaroth, evil spirit, by the words and virtues of God, and by the powerful God, Jesus Christ of Nazareth to whom all the demons are submitted, who has been conceived by the Virgin Mary, by the mystery of the angel Gabriel; I conjure to be sought again in the name of the Father and of the Son, and of the Holy Spirit, in the name of glorious Virgin Mary and of the Most Holy Trinity, in the honor of all the Archangels, the thrones, the dominations, the powers, the patriarchs, the Apostles, and the Evangelists singing without end Holy, Holy, Holy, the Lord God of the armies who has been, who is, who shall come again as a river of ardent fire, that you not neglect my commands, and that you not refuse to come. I command you by the one who shall come completely in fire to judge the living and the dead,

according to who is entirely in honor, commendation and glory. Come then promptly, obey to my will, come then render praise to the true God, to the living God, and to all his works, and do not neglect to obey me and render honor to the Holy Spirit: it is in his name that I command you."

\*  
\* \*

This experience is done in the night between 10 o'clock until 11 o'clock; it is in order to have good grace of the king and of the others. It is to be written in the circle as that which follows: "Come Astaroth, come Astaroth, come Astaroth"(fig. 4)

THURSDAY  
Conjuration for Silcharde

I conjure your Silcharde, by the image and resemblance of Jesus Christ our Lord, who, by his death and passion, has raised up the human genre, who enables that by his providence you will be present here right now. I conjure and command you by all the kingdoms of God. Act, I adjure you and constrain you by his holy namer by the one who has walked upon the asp, who has crushed the lion and the dragon, whom you have to obey me for and do my commands, without having power to injure me, neither in body nor in soul, nor anyone else whom it may be.”

\*  
\* \*

This experience is done at night, from 3 o'clock until 4 o'clock, during which he (Spirit) is called and appears in the form of a king. It is necessary to give him a bit of bread then proceed: this is to render the man fortunate and also for Treasures, it is to be written about the circle that which

follows: "By the holy God, by the holy God, by the holy God"  
(fig. 5).

FRIDAY  
Conjuration for Bechard

"I conjure you Bechard and constrain you to come to me; I conjure you to seek again by the most holy name of God, Eloy, Adonay, Eloy, Agla, Samalabactany, who are written in Hebrew, Greek and Latin; by all the names written in this book, and by the one who has chased you from the heights of heaven. I conjure you, command, by the virtue of the most holy Eucharist which has relieved men of their sins, that without any delay you come in order to perform all of my commands, without a single wound to my body nor my soul, nor without doing harm to my book, nor to those who are here with me."

\*  
\* \*

This experience is to be done at night, from 11 o'clock until 12 o'clock; it is necessary to give him one walnut. It shall be written in the circle: "Come Bechard, come Bechard, Come Bechard" (see fig. 6).

SATURDAY  
Conjuration for Guland

“I conjure your Guland, in the name of Satan, in the name of Beelzebut in the name of Astaroth, and in the name of all the other spirits, that you have to come unto me; come then to me, in the name of Satan and all of the other demons; come then to me as that I command you to in the name of the most holy Trinity; come without doing me any harm, without wounding as much as my body or soul, without doing harm to me or my book nor to a single thing I have. I command you to come without delay or that you send me another spirit who has the same power as you, who will accomplish all my commands and who will submit to my will, such is the one whom you send to me if you do not come to me yourself, and not without my consent and not without accomplishing my will.”

\*  
\* \*

This experience is done at night during the hours from

11 o'clock until 12, and as soon as he appears, it is necessary to give him charred bread while demanding of him that he will please you; he will obey you on the spot. It will be written in the circle: "Do not enter Guland, do not enter Guland, do not enter Guland" (see fig. 7).

SUNDAY  
Conjuration for Surgat  
(To obtain Knowledge)

“I conjure your Surgat, by all the names written in this book, that, without delay and promptly, you be here completely prepared to obey me, or that you send me a spirit who brings me a stone (philosopher's stone of knowledge) with which, at that time I shall carry it, I will only see that person whom he may be, and I conjure you to find yourself submissive to the one whom you send me, or those whom you shall send me, to do and accomplish my will and all that I shall command without injury neither to me, nor to who it may be, at length that you give me the knowledge that I wish.”

\*  
\* \*

This experience is done during the night from 11 o'clock until 1 o'clock. He will ask for a hair from your head, but it is necessary that you give him one from some animal instead, and oblige him to accept it. [Note: recall the warning not to

give anything from your own body, etc.] One will write in his circle: "Tetragrammaton (3 times), Ismael, Adonay, Ilma"; and in a second circle: "Come Surgat, come Surgat, come Surgat!" (see fig. 8).

THE GREAT EXORCISM  
In Order To Disposses The Human Creature  
Or Senseless Animals

"Demon, leave the body of (Name) by the commandment of God whom I adore, and make room for the Holy Spirit. I place the sign of the holy cross of Our Lord Jesus Christ on you, brow, in the name of the Father and of the Son, and of the Holy Spirit. I make the sign of the cross of Our Lord Jesus Christ, upon your chest, in the name of the Father, and of the Son, and of the Holy Spirit, eternal and all-powerful God, Father of Our Lord Jesus Christ, cast your eyes with mercy upon your servant (Name) that you have designated to call to the proper place of the faith, cure his heart of all sorts of ailments and misfortune, and break away all of his chains and bonds; open, Lord, the door of your glory by your bounty, thus that being marked by the seal of your wisdom, he will be rid of the phantom, of the attacks and of the desires by an immovable spirit; and that being filled with the sweet smell of your bounty and grace, he observes with joy your

commandments of your Church; and in advancing day by day towards perfection, he will be returned to dignity in having received the remedy of healing his faults, by your holy baptism, by the merits of the same Jesus Christ Our Lord, and God: Lord, we supplicate to you to excuse us by our prayers, to save and protect us by your charitable love which you have redeemed us by the price of your precious blood, and by the virtue of your holy cross, and by that which we are marked: Jesus, protector of the afflicted poor, be propitious to the people whom you have adopted, we who are participants in the new testament, according to the letters of the promise being granted, to have received by your grace that which could only be aspired to by you Jesus Christ Our Lord, who is our recourse, who has made the heaven and the earth. I exorcise your creature, in the name of God the Father all-powerful, and with the love or Our ford which Jesus Christ bore, and by the virtue of the Holy Spirit. I exorcise you by the great living God who is the true God whom I adore, and by the God who has created you, who has saved all chosen things, who has

commanded that his servants be blessed, for the use of those who believe in him, according to all become a beneficial sacrament to chase out the enemy. It is for that, Lord our God, that we supplicate ourselves to you by the sacrifice of this

salt (salt is sprinkled on the charcoal burning's), by your holy benediction, and to render a perfect remedy unto those who shall receive it; that it may live in their entrails, so that it be in-corruptible in the name of Our Lord Jesus Christ who shall come to judge the living and the dead, and by the mark of the God of Abraham, of the God of Isaac, of the God of Jacob, of the God who showed himself to Moses on Mount Sinai, who has taken the children of Israel out of Egypt, giving them an angel for their journey and to lead them day and night. I also pray to you, Lord, to send your holy angel to protect your servant (Name) and to lead him to eternal life, in virtue of your holy Baptism. I exorcise you, impure and rebel spirit, in the name of the Father, God the Son, and of God the Holy Spirit; I command you to leave the body of (Name), I adjure you to

retire in the name of The One who gave a hand to Saint Peter, when he had been close to drowning in the water. Obey, evil demon, to your God and to the sentence which is pronounced against your and do honor to the living God, do honor to the Holy Spirit and to Jesus Christ the only Son of the Father.

Remove yourself, ancient serpent, from the body of (Narcle) because the great God commands you to; that your wrath will be confounded and utterly destroyed before the sign of the holy cross, by which you are signed with the baptism and grace of Jesus Christ. Think of how the day of your torture approaches and of the extreme torments which will attend you, lying in wait; that your judgment is irrevocable, that your sentence condemns you to the eternal flames, then that for all of your companions, too, for your rebellion against your Creator. This is why, evil demon, I order you to flee on the part of the God whom I adorer flee by the holy God, by the holy God, by the true God, by the one who has spoken and all has been done; render honor to the Father, to the Son and to the Holy Spirit, and to the most-holy and most individual

Trinity. I do command your sordid Spirit, whomever you may be, to leave the body of this creature (Name) created by God, according to

the same God who is Jesus Christ Our Lord; that he shall deem tomorrow, by his infinite bounty, to call you by his grace to participate in his holy sacraments which he has instituted for the benefit of all the faithful; in the name of God who will judge the whole world by fire.

Here is the Cross of Our Lord Jesus Christ + (make the sign of the Cross). Flee! Begone adverse parties: here is the Lion of Juda, Root of David.

SECOND PART  
SPELLS AND COUNTERSPELLS

For all sorts of raisings and making the person who has caused the evil come.

Take the heart of a totally dead animal without a single wound having been made to it, and put it upon a proper platter; then have new thorns from a hawthorn on hand and proceed as follows, using nine thorns:

Pierce the heart (of the animal) with one of the thorns saying: "Adibagar Adonay save us from all final ruin and destruction in uniting us with your glorious blessing."

Take two of your thorns and press them in saying: "Who is Mediator defend this worthy hallowed ground."

Take two others and in pressing and piercing them say: "I lance with this force this planting united in the honor of this glorious blessing."

Take two of your other thorns and is piercing again pronounce: "Death be to clay and by the scourging of our Lord Jesus Christ redeemed."

Finally, pierce the last two thorns with the words which

follow: "Hail (before you) this blessed abode attended in good word; I believe in you." Then continue saying: "I call those or the ones who made the Good Missal; cowardly have you done evil, come to us from everywhere you are found, by the sea or by the earth, everywhere, without delay of retraction."

Pierce the heart with a nail in these last words. [Note that if one is not able to have thorns of hawthorn, one may have recourse to nine nails instead.] The heart being pierced as we have indicated it, it is placed in a small sack, then hung in the chimney, high enough in order that it not be seen. The next day you retrieve the heart from the sack and place it on a platter. Take again the first thorn, you pierce it into another place in the heart in pronouncing the words that we have designated for that here above; you pick up the two other thorns and re-piercing them you say the proper words; finally you pick them all up in the same order in order to re-pierce them as we have said, observing never to press them into the same holes, This work continues for nine days. Always if you do not want to give the evil-doer any relaxation you make a

novena the same day, and in the prescribed order (of Catholic dogma). After having finally pierced the single nail into the heart in pronouncing the above-said words, a large fire is to be made, afterwards the heart is placed on a grill and roasted on the scorching brazier. It will be done that the malificent evil-doer comes to ask for pardon. If it is outside of his power to come in a short time that you accord him you intensify this burning. Note well that you will need to avoid by barring the door, or by all other means, that the one who is malificent one not approach your grill.

In order to divert and destroy all evil performed against animals:

Take a cup of salt, more or less, according to the amount of the evil spell against the animals and pronounce before it that which follows: "Accordingly that healing be done in this inhabiting, deliberate and well."

Make then three turns around the animals, beginning on the side towards the rising sun, and continuing following the course of that star, with the animals before you and, in so doing you throw some pinches of salt on them, Reciting the same words.

## Sympathetic Mirror

This mirror, which has the form indicated by figure 9, is double glazed, plain on one side and magnifying on the other. These two glazings are called the small side and the large side of the mirror, respectively. The sympathetic mirror is employed in certain of executions of counter-spells in order to know the evil-doer: It is looked into, sometimes on one side, sometimes on the other. In pronouncing the words indicated, and, at a given moment, the usual figure of the operator disappears, and is found replaced by that of the evil-doer who comes and goes more or less in frequency.

When it is worked so as to relieve a person in whom the illness is very advanced, it is often necessary to touch the ill one with the mirror in repeating the mysterious words said in the operations on counter-spells.

The sympathetic mirror possesses, moreover, certain natural virtues, being among other of these to cure the pain of deafness and rheumatic ills in general. For this one touches the part of the body corresponding to the pain, sometimes

with one side of the mirror and sometimes the other, without regard to which side begun with in vowed each time for the ill one to the three Saints, saying for example! Saint Joseph, Saint John, Saint Jacques, I implore you to cure (Name).

Repeat this three times, while saying three Our Fathers and three Hail Mary's in so doing, before and after doing this, make the sign of the cross. Recommend to the ill one to rub the place of the illness with fingers wet with saliva, once a day for three days, and afterwards, each timer say three Our Fathers and three Hail Mary's, as here-above.

In order to have such a mirror one buys one glazed with the two sides conforming to the sympathetic mirror, and, in an evocation, one conjures the spirit known to him in "the virtues stipulated in this book," by whom it cannot be refused. In the case where he will demand to touch the mirror, it will be necessary to throw the spirit the mirror in enjoining him to then place it back into the circle "without cracking it and endowing it with the virtues said." This mirror must never

serve a single profane use.

### Of the Talisman: Its Construction & Its Virtues

The Eve of Saint John the Baptist, between one o'clock and two o'clock in the morning, one renders himself there to where he may find a wild periwinkle or small snail. It can be had from his garden, or in a pot of flowers, in noting in this last case that the pots must be placed in the manner of which it will be obliged to leave and return beside them. The plant is picked saying nothing and brought into the house, in taking due care to not look back, similarly if one shall hear the sound of footsteps behind the embankment; not an evil, moreover, cannot befall the operator during this route taken, all the animals will flee at his approach. It is then saved to be used at the end of that here-after said.

\*  
\* \*

Take as soon as possible, the first branch that your eyes fall upon when you open them in the woods, reaffirming as you pick it as here-below; of it take the head part and place

therein it a small piece of white paper, besides complete the number of leaves in judging that it will come to, on the same branch, in order to have nine; afterwards, add to it camphor the size of a pea and fold - as soon as the paper has been folded in two, and you no longer see its contents, by consequence, continue to fold the paper in saying:

1. If you wish to use this packet as a talisman: "For (name the person), living at (place), whom we wish to save from all evil spells, for (Name) once (say folding the paper, in Latin words of magic) - Vassis atatlos vesul etcremus, verge san hergo dibolia herbonosl twice - vassis atatlosr etc~, three times - vassis ...r etc." Repeat three times.

2. If you wish to employ it in order to break and destroy an evil spell (say): "For (Name), living at, whom we wish to cure of an evil spell if he (or she) has one, and against one so and so (he or she who did the evil spell), once - (say above Latin words again), twice - ..., three times - ...etc." Repeat three times.

In taking the packet hold the paper constantly

occupying the small (plain) side of the mirror; when it is done, touch it to the large side (magnifying) and then give it (the packet) to the named person as follows:

1. If this is to be used as a talisman, it is taken in the right hand, the sign of the cross is made and it (packet) is worn as a scapular wrapped in a linen (hung about the neck), Its virtue lasts a year and after about that timer it is thrown into the fire;

2. If it is for hearing, it is taken in the right hand as well, making the sign of the cross and attaching it on the shirt (of the ill one) in contact with the skin, in the spot of the ailment. Keep watch for three days, or five if more force is wished. After about that time (either the operator or the ill one can) take the packet, make the sign of the cross, put it into the fire, cover it with coals, and leave immediately; in setting foot outside say: "God save us".

The packet and the words can serve several end-purposes.

Note Well - that the operator can keep the packet on him,

place it in his pocket, and carry it to the evil-doer (if Iknown).

To take care

[in returning from being near a person who is wished cured]

Pass to a cross-roads, the best is four roads, but take the first one that is found; throw a small coin (one sou or another) in the middle of the crossing with force in saying: "Keep that, pick up your spoils", and go from there without looking behind yourself.

To Destroy A Spell  
and  
See the evil-doers pass (in mirror)

Buy a new earthen pot and its cover, in order to hold -  
five sous worth of camphor - a package of needles - one veal  
heart (if need be one can use the heart of a weakling calf),  
entirely without bargaining.

Bar the door well where the operation will be done.  
Place the heart upon a well-proper platter and there  
separately pick it with the needles in repeating with each of  
them the following words which we have already made known  
(said in Latin to strengthen in safety and support against  
danger the contents bunted, related to the camphor contents  
folded in the covering of the packet folded word by word, for  
the curing's  
and/or other usage's in this operation of magic):

"Against so and so (he or she if one knows the person;  
when unknown their name is to be said), once - 'vassis atatlos  
vesul etcremus, verbo san hergo diboli~ herbonos'; twice -

repeat words, etc.; three times - repeat, etc."

The operation ended, place the heart in the pot with the camphor and three drops of holy water; put the pot on the fire at just 11:30 and allow it to boil until one hour after midnight (11:30 p.m. to 1:00 a.m.) or at least. The next day bury the pot in the ground in an uncultivated spot.

In order to see the evil-doer, in making the pot boil, between start and finish, and at about five minute intervals during this timer repeat again the words given here-above in looking into the mirror, sometimes one side, sometimes the other: it is rare that one not see them (evil-doers) come and go passing in the mirror more or less frequently. [Note - Take good care not to leave, and that no one in the house leaves, during the duration of the operation. - It is well to give the packet to the ill one before beginning the operation.]

It is necessary to make a novena, that is to say during nine other days, being so at 11:30 evenings and 11:30 mornings, taking care to repeat the words here-above.

To Raise A Spell  
or  
Rid A House Of Demons

Give one packet to the ill - one (of house), or hang it in the chimney in a sack of new cloth (usually linen). - If the person has gone mad, it is necessary to have three masses done in three different parishes and that in the house, the family, at the hour of the masses, say together the "I believe in God" Credo -r make the sign of the cross, say three Our Fathers, and three Hail Mary's, make anew the sign of the cross, and say the Veni Creator "Come Creator Blessed"..., (usually all said in Church Latin).

This done, place yourself towards the side of the South, having in your right hand holy water from the place of the Holy Boxwood and say:

"Oh God of the South, oh God of the East, oh God of the West, oh God of the North, evil spell and corrupt one I shall have its due upon your lives"

Pronounce these words three times, and at each time

take the holy water and asperge it with force to the right and to the left. - Make a novena and look into the mirror, if one has such a one, saying it with the words already cited.

[Continue to use these Latin words where ever cited to do so in text]

To Return And Destroy A Spell  
By The Means Of  
The Black Rooster

Take a black rooster, furnish him with three drops of holy water in the beak and hang him by the feet in a loft where you leave it three definite days. The time having passed, take him by the feet and bury him in the warm dung of a sheep penr in having well taken care that no one can go to remove it. The evil one will fall illr and die in languishing in about six months or a year. Also take good care to lock the loft with the rooster in it.

## To Deter A Person

[Note in doing the operations above and below, pronounce the words we have already made known: "Against so and so, he or she, once - Mssis, etc."]

To deter a person, take a toad before sunrise or after sunset; feed him (before or after sun) a piece of camphor in the mouth with a skewer of wood or iron, similarly a nail; skewer his two jaws with the said skewer; tie the jaws with a thread and hang him in the chimney high enough that he will not

be seen. In doing that which precedes, from start to end, say: "I will that you burst, you who has done the evil. Against your once - Mssis, etc".

Make A Novena  
(same subject)

Take a twig of wild larch wood, a twig of holly and a third of wild hazel, being each three feet long. Put them into a making of dry wood and make them burn in starting end to end. While they begin to burn and until they are done, say as above, and make the novena.

To Deter An Evil Person Met With:

Take three steps backwards in continually looking at the person and say: "Against your verbo san Dibolia herbonos"

To Immobilize And Make A Person Suffer

Go to a cemetery pick up there a nail from an old coffin in saying: "Nail, I take you up at length that you serve me to deter and make every person ill whom I would wish; in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

When you wish to, in leaving, trace the figure given in 10 on a piece of new board and stick the nail in the middle of the triangle in saying: "Pater Noster - up to - in terra" (The Lord's Prayer, from Our Father - up to - on earth...); afterwards strike upon the nail with a stone in saying: "That you do evil to (Name) until I take you from there" Cover the spot with a bit of powder or dust, and remember well the spot, for one cannot cure the evil which the evil one caused until going back to take the nail out and saying: "I take you out at length that the evil ceases that you have caused to (Name) in the name of the

Father, Son, and Holy Spirit. Amen"

Then take the nail and deface the characters, not with the same hand that made them, but with the other, since otherwise it will be of danger to the spell-bound one.

To make a person suffer

Operate the last Friday of the month, in the morning, on an empty stomach (before breakfast). Take a piece of lard fat, large as an egg and pick it with pins (about thirty, without counting them) in saying the words:

"Once, Mssis atatlos, etc."; place on top two branches of blessed bough in a cross, and bury it all in non-cultivated ground.

### THIRD PART

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#### MARVELOUS SECRETS

##### The Castle Of Belie (Beauty) Protecting The Horses And Sheep

Take some salt on a platter then having the back turned to the rising sun, and the animals in front of your pronounce, being on knees, head bare, that which follows:

"Salt which is made and formed at the Castle of Good Saint Belie Elizabeth, in the name of Disolet, Soffet carrying salt, salt of salt, I conjure you in the name of Gloria, Doriante and Galianne her sister, salt I conjure you that you aid me to keep living horses, running beasts that are here present before God and me, healthy and clean, drinking well, well-fed and large and fat, as they will be to my wish: salt of salt, I conjure, by the power of glory and by the virtue of glory, and in all my intentions always for glory"

That pronounced at the correct direction in respect to the rising sun (East), you go on to the other direction following the

course of that star, and pronounce more of that which follows below. You do the same at the other directional quarters, and once you have returned to the point where you began, you pronounce anew the same words. Arrange it so, during the entire ceremony, that the animals are always in front of you, because those which get crossed up behind will be as mad beasts.

Make three turns about your horses, in so doing throwing your salt upon the animals, saying:

"Salt I cast you by the hand which God has given me;  
Grasping, I take you, in you I attend myself"

With the remainder of the salt you use it in the bleeding of the animal as a blood-letting must be done with a piece of hard wood, such as boxwood or pear tree; you must mount the animal (horse), saying:

"Running beast, I bleed you by the hand which God has given me; Grasping, I take you, in you I attend myself."

The blood is taken from such a part as is wished, in having it so that the animal will have its rear behind you. If it

is a sheep, you take its head between your legs. After the bleeding, you lift the horny part of the right foot, that is to say you cut a piece of the horny hoof part of the right foot, with a knife, then you part this piece in two and make a cross with it. You then take wool from the sheep intended, otherwise some of the other animal's hair, you also make a small cross with it that you put in your cloth on the salt; you place upon that wool or hair a second layer of salt. You make another small cross out of virgin wax or a blessed candle, then you put the rest of your salt over it, and tie it all in a ball with a string. Swish this ball, bruise them slightly, at the animals, if they are the horses, to make them leave the stable; if these are the sheep, rustle at them and rub them with it to leave the sheepfold grounds, pronouncing the words which are to be employed for casting the spell; continue to swish or rustle at them, slightly bruising or rubbing these for one or two, three, seven, nine or eleven days afterwards, according to the force or vigor of the animals.

[Note well that you are not obliged to do your spell-castings to

the exact word on both. When you operate with the horses, pronounce it lively; when it affects the sheep, you pronounce it out a bit longer and milder. All of the protections begin on the Tuesday or Friday of the increasing of the moon (waxing toward the full phase). It is also necessary to take good care that your ball not take on moisture, for the animals will be at peril. The balls are usually carried in the fob-pocket, but always ready as needed by expert practitioners, as so, put them near you in some dry safe place, and have no worry, then. We have stated here-above to take only the horny part of the right foot to use in the ball (with the animal's rear behind you, this would be the front foot which would be closest to you.) The majority (of practitioners using this method) go on to take it from all four feet and consequently make two small crosses of it out of the resulting four pieces thus obtained, but this is superfluous and produces nothing more in effect. If you do all the ceremonies of the four quarters, however, of all the directions for each quarter only at the direction at the rising sun, this will be well since the flocks will be less

dispersed. (Do at sunrise, each direction).

It can be remarked upon that once an evil shepherd, who in wishing to do some substituting in this, was well able to cause pain, and similarly make the flock perish: primarily by the means of the ball which he cut into pieces and which he spread upon a table or elsewhere; by the means of a mole or a weasel, or again yet by the means of a frog or a green tree-frog which he put into an anthill, he did it in saying:

"Maudition, perdition, etc. (as may be seen in the Enchiridon)" There, it was left for nine days, at the end of which it was dug up with the same words, and, having been put into a powder, it was scattered where the flock would be. Three pebbles again were taken from different cemeteries and used, and, by the means of certain words we do not wish to make known or reveal or given, it made the animals so wished then perish. We shall give at length the manner of breaking and destroying these conjurings.

Against the irritations & trench-diseases or infections of horses

Pass the hand over the side of the horse under the belly and say:

"Horse (name the coat color), belonging to you (Name, again), if you have sores, of whatever coloration that they may be of red trench-disease or infection or what may come to be sliced or irritated, or of the thirty-six kinds of other illnesses, in the case which here may be, God will cure you and the good fortune of Saint Eloy: In the name of the Father, and of the Son and of the Holy Spirit. Afterwards say five Our Fathers and five Hail Mary's, kneeling, and make the horse swallow a handful of gray salt dissolved in a pint of tepid water.

In order that the lambs may become well and well strong

Take the first born, having his first-coming defect, and  
raise him from the ground with the nose towards you, saying:

“Ecce lignum crucem in quo salus mundi crucem”

(see Latin text section), in effect, behold the crucified of wood  
by whom the tormented world was saved...

Place before him back upon the earth, raise him again  
and say as above three times. This done, you pronounce lowly  
the orison of the day which ever it may be, and that you will  
find in the Enchiridion.

In order to cure a cancer or other illness and accessible to the eyes and the fingers

With the master finger (the longest), make the “turn of harm” three times in following the course of the Sun, saying each time:

“Evil illness (name its name), it is said that you have as much of roots here that God has of friends in the heavens.” Make this operation for three days in a row, before sunrise. In turning the finger, do not raise it from top of the skin.

### Against burns

Saint Lazarus and Our Lord Jesus Christ themselves went into a holy village. Holy Lazarus said to Our Lord: "I hear on high a great cry." Our Lord said to him: "It is an infant who burns, go there, and you shall cure him of his breathing-cry" (possibly plague fever.) Three times these words are pronounced over the burns (fever sores or lesions) sending each time a breath against them, while there is applied a compress well soaked in olive oil.

To make stolen objects return  
Do a burning of a good handful of thin dirt and another  
of a worn out shoe (wooden shoes of the time), and say the “I  
believe in God” prayer (Latin; the Confetior-Deo) thrice, in  
making the Sign of the Cross before and after.

To see, at night, in a vision that which you desire to see of the past or of the future

At night, before you go to sleep, reproduce the fig. 11 design on virgin parchment. The two N. N.s indicate the correct place where you must place your names, as those which you desire to know of. The free space between the two circles is as destined to receive the name of the angels whom you desire to invoke. That done, recite the Orison following three times and sleep on your right side, the ear on the parchment.

## ORISON

“Oh glorious name of the great living God from whom, though all times, and in all things is present, to me who is your servant Name... (your name)... Eternal Father, I beg you to send me your angels, those who are written in the circle, and that they will show to me that which I am curious to know and understand, by Jesus Christ Our Savior and Lord. Thus be it (Amen).”

### To stop a serpent

Throw at him a piece of paper soaked in a solution of alum-water and upon which you shall have written with the blood of a kid goat: "Stop well, here is a pledge". Afterwards you do hiss at him, knocking him back with a branch of wicker: If he is touched with this branch, he will die upon the road, or he will promptly flee.

To stop teams of horses

Trace upon black paper, with white ink, the pentacle represented by the design shown in fig. 12, and throw this pentacle so traced at the head of the horse(s) saying:

"White or black horse, of whatever color that you may be, it is I who does this to you; I conjure you that you can no longer take to your feet, as you find done by your ears, no longer that Belzebuth is able to break off you his chain."

It is necessary, for this experience, to have a nail forged during the midnight mass, which you will drive into where the harness-team is. One takes on the evil fault that is conjured as follows:

"I conjure you in the name of Lucifer, Beelzebuth and of Santanas, the three princes of all of the devils, that you shall be stopped"

During the three days before doing this making of the experience stated, you will need to have done and made every Christian work (works of mercy, etc.)

## COUNTER-SPELLS

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“Sacred true Host of body, in casting the Great Devil out into Hell, all words, enchantments and characters which have here been said, fought and celebrated upon the bodies of my living horses, which in the cases of being thereupon are broken in the opposite direction (counter-spell) by me.”

After that you recite the orison which begins with the words as these:

"Verbe.... Word which has been made flesh, etc."  
(See the Enchiridion).

In order to seem to be accompanied by several...

Take a handful of sand and conjure it thus:

"Anachi, Jehova, Hoelersa, Azarabel, rets caras  
sapor aye pora cacotamo Iopidon ardagal margas poston eulia  
buget Kephar, Soleth, Karne phaca ghedolossalese tata."

(Mixed wording as: "Hold dry to the taste, burn away edge, of  
the putrid, in rough pearl trap...", usually capitalized as  
names: Margas, Poston, Eulia, Ghedolossalese, etc....) put the  
three pieces in the glass with the wine; take the first piece out  
and throw it under the table, without looking at it, saying:

"Terly, for you"; then, take the second and throw it  
in the same way in saying: "Terly, for you"; then, (with the  
plume feather quill pen, as used in those times) write on the  
other side of the garter, with your blood, the name of these  
two spirits. Throw the third piece saying: "Firly, for you";  
throw the pen, drink the wine without eating, pay your share  
(bill) and you go out.

Being outside the village, put on your garters, in taking

good care you put them on not putting that which is for the right on the left, and vice versa. This is of consequence. Bang your foot three times against the ground, in recalling the names of the spirits:

"Irly, Terly, Erly, Balthazar, Melchior, Gaspar, let us walk!" Then make your voyage.

In order to not be weary in walking

Write on three silk ribbons: Gaspar, Melchior, Balthazar, and attach one of these ribbons below the right knee, without tightening it, the second, below the left knee, and the third about the waist. Swallow, before you go to walk, a small glass of anise in some broth or in some white wine, and rub your feet with crushed lean dirt in olive oil.

To prevent eating at table

Plant under the table a needle which has served to bury a dead one (used to sew up burial shroud), and which has been entered into the flesh, while saying:

"**Coridal, Nardac, Degon**" (more spirit names.) Place then a piece of asafoetida (fetid mastic-like resin of various Oriental plants, used as anti-spasmodic medicine-R.B.) on burning coals and retire yourself.

To gain at play (Gambling)

Pick, on the Eve of St. Peter, before the sun rises, the herb called Morsus Diaboli; place that one day on the blessed stone (altar-like stone) and afterwards dry it; put that into a powder (grind it) and carry it on you in a sack of white silk.

When picking it it is necessary to make a semi-circle, with the names and cross marked in the fig. 15.

To win at the game of lots (Chance)

“Lots, I conjure you in the name of Assizer and  
Rassizer who come to raid and loot in the names of Assa and  
Lengrio.”

Note well that it is necessary that you be wearing a  
scapular formed of claver leaves, as is said hereafter. (Dice)

### To win at gaming

At a stormy time, pick from the clover 4 or 5 leaves, making over it the sign of the cross, while saying:

"Small or large clover, I pick you in the name of the Father, and of the Son, and of the Holy Spirit, by the virginity of the Holy Virgin, by the virginity of St. John the Baptist, by the virginity of St. John the Evangelist, that you serve me in all gaming"

It is necessary to say afterwards five Our Fathers and five Hail Mary's, then continue:

"El, Aglos, Ischiros, Atanathos."

You form this clover into a sachet of black silk that you wear on you as a scapular, every time you gamble. Outside of those times, it is necessary to have been locked away carefully.

To always win that which is put on lotteries:

It is necessary, before going to sleep, to recite the following orison three times, after which you place it under the ear, written on virgin parchment over which you will have had a mass of the Holy Spirit said, and during sleep, the genie of your Planet will come to you to tell you the hour in which you must place your bet (buy your lottery ticket.)

#### ORISON

[Note: To be said in Latin - see text section]

“In effect, Lord Jesus Christ, who is the Life, the Truth and the Way, etc.... calling upon the Angels, **Ariel**, **Rubiel** and **Barachiel**.... Amen.” Say three four Our Fathers and three Hail Mary's, for the souls in purgatory.

To make yourself loved:

Take your blood on a Friday in Spring, put it into a small new earthen varnished pot, with the testicles of a hare and the liver of a dove, and dry it all in an oven where bread is made. Reduce it to a powder which is fine and then you arrange to make a person swallow it whom you have designs on, about the quantity of a demi-dram (1/2 strength dram), and if the affect is not suitable the first time, try it again up to three times, and you will be loved.

To make a girl come whom you find to be so modest:  
[An experience of a marvelous force of the superior  
intelligence]

It is necessary to notice, on the crossing or the decrease  
(waxing or waning phase) of the moon, one star between  
eleven o'clock and midnight. But before commencing to do so,  
do that which follows:

Take a virgin parchment and write on it the name of the  
one you wish to make come to you. It is necessary that the  
parchment be cut out in the fashion represented by the fig.

16.

The two N.N.s mark the place for these names. On the other  
side you write these words: "**Machidael Barofchas**," then you  
put your parchment on the ground, the name of the person(s)  
against the earth, the right foot over the left knee against the  
ground. While looking at the brilliant star, and taking hold of  
the candle of white wax with the right hand, making sure the  
candle will last for one hour, you say the following  
conjuration:

## Conjuration

“I salute and conjure you, oh beautiful moon and beautiful star, brilliant light that I hold in my hand, by the air which I breathe, by the air which is in me and by the earth which I touch. I conjure you, by all the names of the Spirits, princes who preside in you, by the name of the ineffable in whom all believe, by your good Angel Gabriel with the prince Mercury, Michael and Melchidael, I conjure you, by all of the divine names of God, that you will obey and send, tormentor, to work the body, the spirit, the soul and the five senses and nature of N. (name of the one wished) thus the name is so written here-upon, that she will come to me (your name), and she will accomplish my will and that she will have no amity for anyone in the world, especially for N. (your name) so much so that she will have no indifference to me, that she will only be able to do so being obedient or suffer and be tormented. Come then promptly, Melchidael, Bareschas, Zazel, Tiriel, Malcha, and all those who are under you; I conjure you by the great living God, to promptly send them to accomplish my will. I, N.

(your name), promise to satisfy you."

After having pronounced this conjuration three times, put the candle on the parchment and let it burn; the next day, take the said parchment and put it in your left shoe where you leave it until the person for whom you have done the operation will be coming to find you. It must be specified, in the conjuration, the day you wish her to come and she will not miss the chance to manage it.

To make a girl dance completely nude:

Write on some virgin parchment, the characters in the fig. 17 with the blood of a bat, then put that on a blessed stone which a mass has been said over. After which, when you wish it to serve your place this character under the doorsill where the person must pass. Scarcely will she have crossed this, that you will see her enter in passion and abandonment, and she will dance completely nude to the death, if the character is not taken away, with grimaces and contortions which will be the most pitiful that could be felt.

To prevent copulation:

For this experience, it is necessary to have a new penknife, then on a Saturday, at precisely the hour of the rising moon, in its waning phase, you trace, with the point, behind the door where the persons sleep, the characters in the fig. 18, according to the words:

"Consummation is prevented," and you press the point of the knife into the door.

In order to not be wounded by a single weapon:

Say three times in the morning when you rise and at night when you sleep:

"I awaken (or I go to sleep) in the name of Jesus Christ who has been crucified for me; Jesus who wishes to bless me; Jesus who wishes to lead me; Jesus who wishes to well protect me; Jesus who wishes to well govern and lead me to eternal life, in the name of the Father, and of the Son, and of the Holy Spirit."

Write upon the sword or weapon of which you wish to have serve your that which follows: "Ibel, Ebel, Abet."

Against a sword-cut:

Before you go to battle, write on a ribbon, of no importance which color, the two words: "Buoni jacum." Tie the right wrist with this ribbon, defend yourself and the sword of your enemy will never touch you.

For going into action (Battle):

Say five Our Fathers and five Hail Mary's in honor of the five wounds of Our Lord, then three times that which follows:

"I go in the shirt of Our Lady, that I may be enveloped in the wounds of my God, among the four crowns of the heavens, of my Lord St. John the Evangelist, Saint Luke, Saint Matthew and Saint Mark; that they will be able to protect me; that neither man, nor woman, nor lead, nor iron, nor steel, be able to wound me, cut me, nor break my bones, peace to God".

Then you swallow the words after having written them on linen: (written in Latin) "Est principio, est in principio, est un verbum, Deum est tu phantu." It is for twenty four hours (done 24 hours prior to battle.)

Against firearms:

"Star which leads the arms tomorrow (planet ruling), I charm you, you say I, that you obey me, in the name of the Father, and of the Son, and Satanatis." Make a sign of the cross.

In order to charm firearms:

It is necessary to say in taking the firearm:

"God here has the part and the Devil leaves it."

Then take aim, in crossing the left leg over the right, from the prone rifle position lying down and saying in Latin:

“Non tradas Dominum nostrum Iesum Christum.

Mathon. Amen.”

To make a weapon fail:

Take a new earthen pipe and cover its opening with brass, fill it with a root of powdered mandrake, then blow in the end of the pipe opening in pronouncing at the same time: "Ablar Got, Batar Bata Bleu."

## FOURTH PART

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### THE HAND OF GLORY

Pull out the hair, with its roots, of one mare in heat, the closest to that state, in saying: "Dragne, Dragne."

Dry this hair. Go then to buy a new earthen pot with its cover, without bargaining. Return with it, fill this pat with water from a fountain to within two fingers from the top, and put the said hair within; cover the pot and place it in a place, that your nor others can see it, for there will be danger. After the end of nine days, and at the same hour that you hid it, 90 to uncover the pot; you will find within it a small animal in the form of a serpent, which will raise itself upright and after which you say immediately: "I accept the pact". That done, you take it without touching it with the hand, and put it in a new box bought expressly without bargaining. You give him some wheat, no other thing, but it is necessary not to forget to give him some every day.

When you wish to have some silver or some gold, you put some in the box as much as you wish to have of it, and you sleep on your bed, placing your bar near you: Sleep if you wish, three or four hours and, at the end of that time, you will there find that the money which you have put there has doubled, but it is necessary to take care to therein replace the same (original) amount.

Note that the small figure in the form of the serpent came only by the force of the spell, and that you cannot put more than one hundred livres (pounds sterling) at a time with him. If you give it during the ascending of your planet in supernatural matters, the serpent will have a face approaching that of the human figure, and you can then give him up to a thousand livres; everyday, you take out the part which has doubled.

So it may be seen in this affair that one can give what is wished, provided that what is offered is accepted by him, Otherwise, one traces the signs and characters in the fig. 19

on some virgin parchment that will be placed in the bar, and it is given to the small animal, in lieu of his usual wheat, of the farina kind, over which a priest shall have first said mass or he will die. Take good care not to forget a single circumstance, or else there will not be anything but mockery in this affair, [This is yet another version of THE HAND OF GLORY, which goes far afield from the original version which may be seen in other grimoires on the subject. As with the next section on THE BLACK HEN, writers of the times seemed to be competing for readership of their works by including some version or another of these kinds of writings in their grimoires. But, they were same of the most popular and sought after of their times, and our present works continue to be as well. It is up to the reader to determine which version(s) may be of use to them in their own research on the subject, and AT OWN RISK.]

## THE BLACK HEN

Take a black hen which has never lain eggs and that a single rooster has not approached. Do it in such a way, in taking it, to not at all make it cry out, and for that you are to go at eleven o'clock at night. While it is sleeping, take it by the neck so that you will prevent it from so crying out. Return along a road to the place where two routes cross (i.e a Crossroads.) At the stroke of midnight, make a circle with a cypress stick, place yourself in the middle and split the hen's body in two while pronouncing these words three times: "Eloimr Essaimr frugativi et appellavi"

Then turn the face towards the East, kneel and say an orison; that done, you do the great appellation; then the otherworldly spirit will appear to you in a shiny galena habit, of a yellow vest and breeches (knickers) of the color of water. Its head, which will resemble that of a dog, will have ears of a donkey, and will be surmounted by two horns. Its legs and its feet will be like those of a cow. He will ask your orders and

you then give him these as you well judge for he will not at all be able to refuse to obey you, and you can render yourself the richest, and consequently the happiest of all men.

We haven't spoken very long, in this forth part, praying only that the reader remember that which we have said at the beginning of this work.

## FIFTH PART

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### ORISONS

#### Acts of Grace

“All-Powerful God, celestial Father who has created all things for the service and the use of men, I render to you the most humble actions of grace for that which in your great bounty you have permitted, that without risk, I can make one of your rebel spirits serve me, and submit to me to give me all of that which I could ever need. Inspire me, oh Great God! with the necessary sentiments in order that I will be able to disengage myself from the claws of the demon and all of the evil spirits. I place myself, great God the Father, God the Son, and the Holy Spirit, under your holy protection.”

Amen.”

To Protect Yourself From Evil Spirits:

“Oh All-Powerful Father! Oh Mother, the most tender of Mothers! Oh example admirable of the sentiments and the tenderest of mothers! Oh Son, the flower of all the sons! Oh Form of all forms! Soul, spirit, harmony and number of all things, save us! Protect us, lead us and be propitious to us! Amen.”

Now say the Our Father in Latin as shown in the "Pater" in the Latin text section, followed by the Hail Mary ("Ave", in Latin), and the prayer in the Latin "Veni Creator" (Come Creator Blessed). End with the “I Believe in God.”

## I Believe In God:

“I believe in God the Father, Almighty, Creator of Heaven and Earth, and in Jesus Christ his only Son Our Lord, who has been conceived of the Holy Spirit, and born of the Virgin Mary, has suffered under Pontius Pilate, was crucified, died and was buried, who descended into Hell, was resurrected the third day, and went to heaven, and sat at the right side of God the Father Almighty, who will come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of the Saints, the remission of sin, the resurrection of the flesh, and eternal life. So be it!”